



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The more closely and carefully we study the typical races, and the effects of climate and position on their geographical distribution, the more we are constrained to admit that tegumentary differences present to us no impassable barrier against the conclusion, that all the existing varieties of the great family of man are derived and descended from a single stock. On the contrary, does not the conviction become irresistible for the unity of the human species, when we look around us in this great metropolis, and behold, amid the "chosen people," the Hebrew nation, the descents of Abraham, every variety of complexion, from the fair-haired, rosy and ruddy faced Englishman, to the crisp and frizzley-haired, and dark and dusky countenance of the swarthy Negro.

---

V.—*A Short Notice of the People of Oude and of their Leading Characteristics.* By H. M. GREENHOW.

THAT portion of our Indian possessions known as the province of Oude, and lying between the Nepaul hills on the one hand and the river Ganges on the other, has become, within the last two or three years, so celebrated, that I have thought a few notes on its people might be interesting. This population may be divided into two great classes,—Hindoos and Mussulmans. Of the former, the great mass of the country population is composed; of the latter, there is, or was, a great number in the capital, Lucknow. The kings were Mahommedan; so also were the court and many of the great nobles. So that there was a Mussulman ruler on the throne of a country essentially Hindoo; just as in Belgium, there is a Protestant king reigning over a people essentially Catholic.

The Hindoos of Oude may be considered as of double origin; those indigenous to the country, and those who have immigrated to it from other parts of India.

The Hindoos proper of Oude are divided into a number of castes, each caste for the most part having its own occupation. Thus there are weavers, goldsmiths, dyers, coolies, bunneahs or shop-keepers, and others. The people, however, are generally an agricultural people. Each man tills his land as his ancestors tilled it before him, using the same plough and the same modes of irrigation as were employed centuries ago. Generally speaking, of middle or even small stature and slight make,—owing partly to the early age at which they commence to labour in the fields, partly to their natural conformation,—

these agriculturists are a contented people, not caring much what sort of government they are under, provided they be only allowed to cultivate their lands and gather in their crops, and satisfied even to pay a moderate tribute to those—whoever they may be,—that are set over them as governors. Curious as it may appear, I yet believe it to be true, that *contentment* is the leading characteristic of the Oude peasantry. Leave them their roof-tree, their homes, and their lands, and subject them only to a moderate taxation, and you will find them a patient and contented people. Their country has for so many years been a scene of warfare, that they have become accustomed to misfortune, and their senses have, as it were, been dulled by it. As an instance of this, it may be mentioned, that during the siege of Lucknow, we often, through our glasses, could discern the peasants tilling their ground within easy reach of the shot and shell which were hissing through the air. They were apparently unaware,—or if aware, were totally regardless,—of the deadly struggle being carried on almost within a stone's-throw of them.

Frugality is another of the characteristics of this people. Generally poor,—for what class, even in India, has been so ground down as they?—economy is a necessity to them, and they practise it most rigidly. Their love of money is exhibited under the most trying circumstances. Thus, during our occupation of the Alum Bagh under General Outram, when there was but a force of 3000 men to hold their ground against an army of 50,000, stationed at less than a mile's distance, by a little tact, the natives of the surrounding country were induced to bring in provisions and necessities and to establish a market, even though they had to pass the close neighbourhood of the rebel camp, and to return each night to their villages, where, of course, they were exposed to the full force of the enemy's influence. Every morning hundreds of men might be seen streaming in long lines into our camp, coming to work on the roads, or bringing goats and eggs and milk and vegetables with them for sale; because they knew that by us they would be well paid for their trouble, and were therefore willing to risk the danger which they certainly ran of being cut up by the enemy.

The reverence for the Brahminical caste is a noticeable feature in the people of Oude. The Brahmins, as is well known, are the sect of priests, who in Oude, as in India generally, are looked up to and revered as a superior class; but except to mention the fact of their existence and power in the country, it would be beyond the limits of this paper to go.

The sepoy of the late Bengal army demand a short notice here. Drawn principally from respectable agricultural families

in Oude, they were often the younger sons of such families. Fine, tall, athletic men, with handsome features, and generally well-knit frames, they were the very flower of the youth of Oude. Fond of their homes, and having occasional furlough—even if serving in the distant stations of the Bombay presidency, or in Burmah,—for the purpose of visiting them; enjoying sufficient pay, and the prospect of pension after faithful service; having, too, certain privileges of their own, more especially at the court of Lucknow, before that court was abolished; the Sepoys of Oude were a set of men honoured by their own people, and trusted by their officers. When led in battle by the latter, they were brave and faithful; on the march, or in cantonments, they were orderly and obedient; in private intercourse, they were gentle and polite. Ignorant and bigoted and prejudiced they always were; and to ignorance and bigotry and prejudice, may be in a great measure ascribed the ease with which, in the hour of trial, their ears were opened to the voice of treason, and they forgot their honour and their oaths.

That treachery and cruelty which seem to be inherent in the Asiatic nature, and which no extent of education has as yet even modified in the natives of India, showed itself in the sepoy character during the late mutiny in an unmistakable and most repulsive form. Everyone is acquainted with the details of the massacres of last year; massacres, which for cold-blooded cruelty, never since the world was created, have been surpassed. Everyone knows how the sepoy, throwing off their mask of respect and of discipline, turned upon their officers, and their wives and children, slaughtering them in cold blood, and too often treating them with indignity; and I myself well remember the sickening feeling that came over me, when on the march to Lucknow from the station from which I and others were escaping, I was told by a sepoy who had but an hour before fawned upon me, and promised to be faithful, that I and the rest of my party would all be killed before we reached our destination, that not one of us would escape from their hands. Education and true religion have indeed much to accomplish before they influence the minds and change the character of these men.

The Pässies of Oude require a passing glance. They are a peculiar tribe of professional robbers, who are armed with bow and arrows, and sometimes with matchlocks. They pursue thieving on their own account, or hire themselves out to the various chiefs as mercenary irregulars. They also are employed by the villagers to guard their houses or their crops; and when once engaged in this way, their honesty is proverbial, and perfect trust is placed in them. They understand the

habits of the wild animals of Oude, and have always been employed by European sportsmen there to point out the haunts of the game, and to drive it from the jungle. Their expertness with the bow and arrow is wonderful.

Of those of the Hindoo population of Oude that are not indigenous to the country, but have immigrated to it from other parts of India, the Rajpoots are the principal. According to General Sleeman, they have been settled there for a thousand years. They preserve their own habits and customs, and, amongst others, that of infanticide. At least they did so to within seven or eight years ago; and the probability is that, in spite of all prohibition by Government, it is still carried on secretly. Female children alone are sacrificed; and for this reason. The pride of family, which forbids the division of family-property among female children, forbids also the marriage of such children with those of a lower caste than themselves. The Rajpoot girls cannot expect to form advantageous alliances, because of their want of dower; and it is therefore thought better to make away with them in their infancy that they may not live to be a burden or a disgrace to their family. It may be well here to mention that suttee, *i.e.*, the self-immolation of a widow on her husband's funeral-pile, has some years since been put down in Oude, as well as in other parts of India.

In connection with the poor population of Oude, I may be allowed to notice a disease very prevalent in the districts across the large river Gogra. Having been stationed between the Gogra and the forest of the Teraie, which separates Oude from Nepaul, I had opportunities for noticing that numbers of the people were afflicted with bronchocele or goître. This complaint appears to be confined almost entirely to the trans-Gogra portion of the country; it prevails, too, in the neighbouring districts of Goruckpore and Jounpore. It is not confined to man, but attacks the lower animals, as birds and dogs. The natives ascribe it to the water of the district, which is procured principally from wells. I tested this water in several instances, and found it to contain an excess of lime; but then all the water of Oude contains lime. It has been said that the goître of Switzerland may be the result of drinking snow water; and there can be no doubt that the water drunk by the goïtred people of Oude is of similar origin, in great measure, to that of the Swiss, coming down as it does from the snowy mountains.

It now becomes necessary to allude briefly to the higher class of the Hindoos of Oude. These were, in the king's time, the Rajahs, Talookdars, Zemindars, and Chuckledars of the country. The two last were of less importance than the Rajahs and Talookdars, *i.e.*, they had authority over less extent of

country. They were all under the king, and acted, or were supposed to act, as his servants. They were, however, very much like the feudal barons of England in King John's time, and quite beyond the royal control. The Talookdars held a certain property immediately under Government, who farmed it out to them, and they managed it in their own way and with their own police. They were to pay a certain tribute to the king, collecting as much as they could from their tenantry and of course, as their object was to amass riches, they squeezed the poor cultivators to the utmost. These men often became quite unmanageable, keeping up thousands of armed retainers, frequently refusing to pay their tribute, and setting the king and his authority at defiance. They annexed lands, oppressed their weaker neighbours, extorting treasure or possessions from them, and, in fact, acted the part of tyrants in the districts in which they lived. The king was almost powerless to prevent this, and when, therefore, he was deposed by us, and our regular Government set up, and our courts of justice instituted, these Talookdars felt themselves in a new and most unpleasant position. Their tyranny was at an end; their lands, acquired by fraud or force, were in many instances taken from them, and given back to the descendants of their former possessors. Even their persons were not always secure; for sometimes, as in the case of that powerful Zemindar, Maun Singh, who saved the ladies of Fyzabad when the mutiny took place there, they were confined in our gaols on account of some irregularity or offence. It cannot be wondered at, then, that our rule was unpopular with these men; that they longed to return to the old state of anarchy which had prevailed during the reign of the kings; and that, though they appeared to acquiesce in the assumption of their country by the British, they were ready to join actively in the rebellion when it came. These Talookdars are the persons to whom Lord Canning's celebrated proclamation was addressed, and whom Mr. Montgomery is now inducing, by his tact and good management, to come in and declare for us; the only exceptions being those who took an active part in the murder of Europeans during the mutiny. Fortunately there were but few of these last; while certain of the Rajahs, as he of Bulrampore, to whom the Europeans of the station at which I was owe a great deal, were as staunch and as true as possible.

It now remains briefly to notice the Mussulman portion of the Oude population. The Mussulmans of the country generally have, from living among Hindoos for so long a period, become to a certain extent Hindooized. Retaining their religion and their peculiar names, they yet in appearance and in

manners can sometimes with difficulty be distinguished from their Hindoo neighbours.

It is, or was, different in Lucknow. There, the king and court being Mussulman, the followers of the Prophet were in the ascendant, and, whether in their religious feasts and fasts, or in their dress and general appearance, or in their manners and bearing, were quite unmistakable. There was in Lucknow a large number, probably about sixty thousand, of armed men, ready for any mischief; a sort of *Lazzaroni*, in fact, willing to profit by any disturbance through which they might have an opportunity of plundering, or to hire themselves to any one who wished and was willing to pay for their services. This class was composed principally of Mussulmans of ruined character and desperate fortunes, but will, it is to be hoped, never again raise its head at Lucknow.

---

VI.—*On the Effects of Commixture, Locality, Climate, and Food on the Races of Man.* By JOHN CRAWFURD, F.R.G.S.

BEFORE attempting to give an outline of this subject, one not only of scientific interest, but of great practical and political importance, I shall offer a few general observations. Taking the races of man as we see them spread over 130 degrees of the globe's latitude, we find them, in many cases, differing widely from each other in physical form and in mental endowment.

Physically, the most salient differences are in complexion, hair and beard, form of features, and stature. In colour, we have every shade from the fair of the northern European to the ebony black of the Congo negro. The hair of the head is silken and many coloured only in the races of Europe and of a few of those of western Asia. With all the races of central and eastern Asia, with the American, the Malayan, and Polynesian, it is ever lank, wiry, and black. With the negro of Africa, it is short, black, and woolly; while with the oriental negro, it appears in short, spiral, isolated tufts, and of considerable length. The beard is chiefly distinguished by its abundance or scantiness. It is abundant in the European races, very copious with the races of central Asia, scanty in the Chinese and Mongolian races, still more so in the Malayan, and almost wanting in the copper coloured American. In the features of the face, we have so prodigious a variety that it is impossible for language to define and fix them. In stature, the